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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, OCTOBER 11, 1900. NUMBER 6

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UNITY

VOLUME XLVI. THURSDAY, OCTOBER 11, 1900. NUMBER 6

"Justice for China" is the suggestive title of a little pamphlet put out by Charles M. Higgins, of the Brooklyn Ethical Association. The title is a challenge to our conscience and to our judgment. It is hard to be just to the man on the other side of the physical globe, still harder to be just to the man on the other side of the intellectual and spiritual globe.

The Brooklyn *Eagle* suggests, as quoted by the *Literary Digest,* that "if Senator Hanna desires further information concerning the meaning of the word 'trust' it might be to his advantage to call one of the Rockefellers up on the telephone." This is apropos to the ingenuous saying of the senator before the Commercial Club of Chicago, "I believe there is not a trust in the entire United States."

"The Hall of Christ" is the unusual if not irreverent title of the latest building erected at Chautauqua. It is claimed that it is the only building yet erected devoted entirely to the study of the teaching and character of Jesus irrespective of creed and denomination. It is hardly to be expected that this ideal will be realized in its scientific completeness for some time yet, but when it is there will probably be more reconstruction of theology and a greater advance in morality than we can at the present time understand. May we not look forward to the time "when every town will have such a hall"?

The testimony of a correspondent of the New York *Tribune,* as quoted in the *Literary Digest,* concerning the enforcement of the prohibitory law of Kansas, is one of deep significance in the face of those who persistently insist that prohibitory laws do not prohibit. This correspondent went in search of facts to disprove Rev. Mr. Sheldon's statement made in Scotland that this "law was enforced in Topeka as well as other laws." But this correspondent found that in a city of thirty-five thousand inhabitants there were no open saloons and that the illicit "joints" are able to carry on but an uncertain and very unsatisfactory business.

Edward Everett Hale in a recent number of the Boston *Transcript* takes an interesting retrospect over "The Literature of the Century," in which he says: "Poetry has for the present taken the second seat. But there is no such disgrace to the poetry of England and America as in the last half of the eighteenth century, when the genteel poetry was intolerable, and Burns and Cowper held up their heads in an ocean of conventional dullness." Concerning the novel he says: "Mr. Howells may say what he chooses about the artistic failure of books which have a purpose, all the same the reader of his books is led, and knows that he is led, by a master who means to make him believe that all must live for each, and each for all."

Septimus J. Hanna is, we believe, Mrs. Mary J. Eddy's legal adviser, and he is out in a pamphlet of some forty pages, in which he "refutes" certain falsehoods current and seeks to establish her right to be considered "the greatest reformer of modern times." He asserts that she is not dead, is not a confirmed invalid, and is not confined in an insane asylum, but that instead she is "a clear-headed woman in the world who marshals a force of seven hundred thousand as good men and women as are on our planet, dictates orders, commands and countermands with love, and that the response follows all along the lines of heavenly harmony—with one mind, one God—Amen." "Mental malpractice" is one of the dangers here exposed. The pamphlet is published by the Christian Science Publishing Society, 95 Falmouth street, Boston.

The first "folder" of the Pan-American Exposition is at hand, a solid pamphlet of fifty pages attractively illustrated. Everything promises fair that here will be an exposition that will compel the interest and the attendance of a somewhat exposition-burdened people. It will involve much expenditure of money, time and strength, but the project deserves indorsement and all encouragement, for here will be celebrated the arts of peace, the triumphs of science, the humanizing and unifying forces of civilization. We trust that the various exhibits of the triumphs of electricity, horticulture and the practical arts will do much toward winning back the public attention from the distractions of war and the gory details connected therewith. May the Pan-American Exposition help restore the United States to its sanity and to a new appreciation of its position as a world-power by virtue of its industry and its home loves rather than by virtue of its military achievements and its foreign exploitations.

Our readers will read with much interest the word of E. P. Powell in our editorial department. UNITY is in a modest way a thought journal and not a newspaper, and every week the editorial problem is severely one of selection. Necessarily much controversial matter on the political issues of the day has been excluded, simply because the limitations of the paper are such as to preclude the publication of everything. We have tried to make the exclusion impartial but have felt the editorial responsibility and exercised the editorial privilege of having an opinion upon the grave issues now before the American people. The Senior Editor makes room all the more cheerfully for this word of his associate because for a time it seemed as though his utterances failed to command the indorsement of the valuable colaborer at Clinton, N. Y. Perhaps the clari-

fying discussion and still more the clarifying events as they have developed have helped to bring out the clear discrimination between expansion and imperialism which Mr. Powell states so tersely in his communication. Certainly expansion, as Mr. Powell interprets it, is not only dear to the heart of UNITY, but it in all modesty we may use the words of the great expansionist, "For this cause came I into the world." With Mr. Powell we join in looking for a measureless expansion of love, freedom and intelligence and are glad that he has stated this principle so clearly that it would seem it could never more be confounded with that grim, reactionary tendency which must be called "imperialism," the expansion by force of arms, the arrogant assumption that nations and individuals can be reformed from without, taught love by violence and find freedom through subordination and humiliation, which are but other words for slavery. Mr. Powell has spoken as an independent and to the independents. Let those who boast of their independency and would extend the number of such read it carefully and give heed.

Dr. C. Thwing, President of the College for Women of the Western Reserve University, Cleveland, has a suggestive word about "The Debt Owed to Smith College," in the *Independent* of October 4. Out of three counts the second is that it offers the attractiveness of the college to girls of wealth which he further describes as "the girls of soft circumstances." These, he tells us, have a harder time than their brothers, the temptation of the rich boy being the temptation of indolence and appetite, while the temptation of the rich girl is "the temptation of admiration, of selfishness and the materialism of thought and feeling." This college, we are told, teaches to such girls the "worth of wealth as a means and the worthlessness of wealth as an end." "It teaches every woman that is rich to be with the poor without thinking or feeling that she is rich or without her thinking that she is either rich or poor." "It gives a simplicity and nobility of bearing which wealth earned or inherited cannot give." We have no doubt but that Smith College deserves this characterization, but we are as sorry for a college that becomes the special resort of the rich as we would be for the college that becomes the necessity of the poor. An education that does not conflict with the soft circumstances in a girl's or boy's life will probably not educate. There is a stoical element in culture, an austerity about learning. Self control and self denial must go together with true study, and the girl or boy that take with them to college their indulgent habits and their luxurious environment, take with them that which will severely interfere with their spiritual development. Is it not possible to realize schools where the wealthy for the time being must do without their wealth and the poor for the time being are relieved as much as possible from their sense of poverty in a noble democracy of simplicity—simplicity of dress, of diet and of habit. Let these become a part of the discipline, if necessary an enforced condition of the student life. The institution, not the whim of the child or the indulgence of the parents should prescribe so much of the dress, diet and habit as may be necessary to secure this democracy, without which college or school gives a sham culture and a false education.

The *Advocate of Peace*, the organ of the American Peace Society, is one of the noblest papers that come to our table. The October issue opens with a leader entitled "The Coming Reaction." It is an encouraging note. It tells us that—

> Our civilization, imperfect as it is, soon tires of war, even to the point of disgust. It is too intelligent, too ethical, too sensitive, to be long imposed on by anything so opposed to all its interests and refinements as the ghastly and expensive business of human butchery. Neither the Philippine conflict nor the fratricidal South African war could by any possibility be re-inaugurated today, nor even the war with Spain. Many of the men who helped to bring them on are at heart the sickest of them.

The next article contains a history of the Peace Congresses, the first general one being held in London in 1843, attended by three hundred and thirty-seven delegates. The second was held in Brussels in 1848 and Elihu Burritt from America was one of the conspicuous figures. Some three hundred delegates were present. The third was held in Paris in 1849. Here Victor Hugo made his immortal address. The fourth congress was held at Frankfort in 1850. About five hundred delegates were present, twenty from the United States. The fifth was held in London in 1851. Sixty American delegates were present. In 1853 congresses were held in Manchester and in Edinburgh. This ended the first series. The present series, beginning in 1889, is to hold its last meeting in this month of October in Paris, further accounts of which are promised in the next number. Surely this magazine commends itself on its own merits. What better use of a dollar than to summon this message of love and harmony twelve times a year to your table, where even though it lies unread it will be a mute witness against violence, a protest against wrath? There is something pathetic in the note we discover at the foot of one of the pages, which says, "To any one who will send us the names of five *new* subscribers to the *Advocate of Peace*, with the money, five dollars, we will send as a present, postpaid, a fine three-dollar fountain pen." We wonder how many pens our contemporary will have to distribute. Are there any of the readers of UNITY who, loving its message, are too busy to speak a word for it, that might be induced to find five new subscribers for a good fountain pen? If such there be, let them report with the subscribers and we will see what we can do about finding "a fine three-dollar fountain pen" for them.

Expansion Not Imperialism.

I am glad that UNITY has asked for an exact definition of imperialism. It has seemed to me for a long time that those who assailed expansionists as imperialists were in need of a dictionary as well as courtesy. Expansion is growth; growth is life. A nation that stops growing commercially is sure to be looking inwardly at its own ills—nursing national conceit and fostering selfish patriotism. Never was there a narrower or more dangerous sentiment than

our patriotic display of the Monroe Doctrine. Its natural result was when Mr. Cleveland projected war with England, over a petty boundary line in South America—a line that not one hundred Americans could possibly have sufficient knowledge of to form a rational conviction. We have to expand not only for health but because our ideas belong not to us but to the world. For this reason I was with Mr. McKinley in annexing Hawaii, in fighting Spain, and in accepting Porto Rico. I would be glad to see Cuba a part of our states. Thomas Jefferson said that the acquisition of this island would "round out" our territory and "fill full our ambition."

But when it comes to overriding the Constitution, to placing a discriminating tariff on Porto Rico, setting up a carpet-bag government in Cuba, and reducing the Philippines to subjection by obliterating the only civilized race on the islands, the question becomes very different. This is not expansion; it is imperialism—imperialism rank and scandalous. When this course of action is claimed as a moral duty it becomes damnable. When it becomes a necessity, because our flag has once been run up over these territories, the same obligations would compel us to forever hold on to Peking. When it is said that Spain ceded to us the islands, we must remember that Spain herself was a thief and did not own them any more than the king of Timbuctoo. When in 1853 we compelled Japan to open her ports and enter into treaty relations with the world we went no farther. It would have been an egregious blunder, because the Japanese were half-civilized, to undertake the forcible administration of their islands. Instead of that we treated the peoples honorably; and they of themselves began an evolution that astonished the world. Today we have the splendid little Empire as a friend; while we have made of the Filipinos the rankest enemies.

Imperialism, then, is not expansion or growth; but it is the subjugation of other peoples to our own will, and it is concentration of government at home, at the expense of individual liberty of thought or action. Imperialism is the setting up of a policy that requires, and depends upon, a standing army. I as a Democrat disagreed with the free use of such charges as were made against Mr. McKinley while engaged in doing his duty in fighting Spain. I supported him with deepest sympathy so long as he himself was President; but when he gave up his seat to Mark Hanna, and signed the Porto Rico tariff bill, I exercised the right of an American citizen; and today I feel free to choose between Mr. Hanna and Mr. Bryan—Hanna and imperialism, Bryan and honest expansion, and am, yours truly,

E. P. POWELL.

The Free-Religious Association.

The Proceedings of the Thirty-third Annual Meeting of the above organization have just arrived, containing the report of the two-day session held last spring, May 31-June 1. We hope that there is a complete file of these reports somewhere in our library, which is now scattered from basement to attic of the overworked building that serves as UNITY office and sanctum and as the home of many other activities. All the meetings of this association have been important and every publication put forth is valuable; but we are inclined to think that never was there a number that better represented the dignified thought, the open-mindedness and, above all, the sympathetic quality of this association, than the one before us. The only charge that holds against the Free Religious Association is the charge that its ideal is too high to be practical, too beautiful to work.

The fact that this handsome pamphlet of one hundred and sixty-eight pages comes from the press of James H. West is sufficient guaranty that the typography is noble, and the names of the speakers and the topics that engage their attention are a guaranty of the high thought quality. The Friday morning session must ever be a memorable one to those who were privileged to attend, for "The Prophets and Pioneers of Free Religion" was the topic. At this meeting Charles G. Ames spoke of Roger Williams, Mozoomdar of India spoke of "The Indian Leaders, Ram Mohun Roy anl Keshub Chunder Sen." Mrs. Ednah D. Cheney spoke of Lucretia Mott, Dr. Edward Waldo Emerson of his father, Ralph Waldo Emerson; Charles F. Dole of Theodore Parker, and Colonel Higginson of O. B. Frothingham. All of these addresses stand printing but that on Emerson by his appreciative son is perhaps the strongest attraction. It is not only a biographical but an interpretative word, that must evermore be given a place in the Emerson literature. Mr. Dole's word on Theodore Parker is all too brief but it reveals a prophet's power of appreciating a prophet. It provokes an appetite for more and increases our eagerness to lay hold of the last volume on Parker fresh from the hands of John Chadwick, now, we trust, on the way to our editorial sanctum.

The afternoon session devoted to "The Gospel of Today," proves that the association is not chiefly a reminiscence; it shows not only a readiness but a power to face the issues of today and it proves that it has work to do. Ernest Howard Crosby, too much of a stranger on religious platforms, spoke of "The Gospel of Social Service," which should combine the gospel of Tolstoy—love for our fellow men—and the gospel of William Morris—love for our work, the joy of the worker, the passion for the beautiful. Bipin Chandra Pal spoke on "Light from the East." Mr. Shehadi, a native Syrian Christian, struck high notes in his address on "The Coming World-Unity," dealing with the modern facts and living issues. Miss Margaret Noble, a western orientalist, spoke on "Our Obligations to the Orient"; the whole was crowned with the address of Professor Howard Griggs on "The Religion of Humanity."

The evening festival was given to the glad tidings of free religion, with Rabbi Charles Fleischer, a Jew, in the chair. Further addresses by President Lewis G. Janes, E. H. Crosby, Julia Ward Howe, Mrs. Cheney, E. H. Griggs, Miss Mary Baldwin, Mr. Shehadi and John Hutchinson, the sole survivor of the great Hutchinson family of anti-slavery singers.

We have thus given an outline of the programme at this belated time for two reasons: (1) We can in this

way show our belief that the material contained in this report is of permanent interest; (2) we hope to stimulate our readers with a wholesome curiosity to see the book itself, assuring them that it is worth while. The six addresses on "The Prophets of Liberalism" can be obtained in separate pamphlet of the James H. West Company, 79 Milk street, Boston, but we are sure there are hundreds of our readers who will feel themselves amply repaid if they send the dollar that makes one an annual member of the association and thus secure the pamphlet which contains all the proceedings. William H. Hamlin, Malden, Mass., is the secretary.

He who takes this volume in hand and retires into the inner sanctuary, whether from the daily paper, the latest novel or the commercial perplexities that do so beset us, and remains there long enough to peruse these pages, will come back into the world with a new faith in man, a fresh hope for the future, a buoyant joy in living and with the sense of largeness that is the result of these emotions. We know of no better way to justify not only this plea to our readers to become co-workers with this association, but also to justify our own work and hope, the things which UNITY stands for and which the Congress of Religion, the spiritual child of the Free Religious Association of America, works for, than by making space for the following extract from Doctor Emerson's address upon his father, Ralph Waldo Emerson:

"That venerable and saintly friend of Mr. Emerson, still living, Dr. Bartol says of him that 'his exceeding spirituality was his only ecclesiastical sin.' It was Mr. Emerson's reverence for the sudden breath of hope in misery, for the tide of happiness and gratitude that brings tears to the eyes of man or woman when alone, that made formal prayer at stated seasons, whether in the mood or not, impossible for him. 'As well may the child live without its mother's milk as the soul without prayer,' he said. But the prayers for what he used to call 'picayune providences' were abhorrent to him. He could not thus blaspheme by teasings and instructions the unspeakable Wisdom and Goodness and Beauty. After my father's death I found written on old paper in his early handwriting the following, which is entitled the 'Bohemian Hymn,' and which, as apparently his own, was included in the posthumous edition of the Poems:

'In many forms we try
To utter God's infinity;
But the boundless hath no form,
And the Universal friend
Doth as far transcend
An angel as a worm.

The great Idea baffles wit;
Language falters under it;
It leaves the learned in the lurch.
Nor art, nor power, nor toil can find
The measure of the eternal mind,
Nor hymn, nor prayer, nor church.'

Again and again, in journals and letters to young people, he said: Do not speak of God much. After a little conversation on the Highest Nature thought deserts us and we run into formalism.' And again: 'Every man's idea of God is the last or most comprehensive generalization at which he has arrived. I do not gladly utter any deep conviction of the soul in any company where I think it will be contested; no, nor unless I think that it will be welcome. Truth has already ceased to be itself, if polemically said . . . for the right. 'I believe that each mind, if true to itself, will, by living forthright, and not importing into it the doubts of other men, dissolve all difficulties, as the sun at midsummer burns up the clouds. Hence, I think the aid we can give each other is only incidental, lateral and sympathetic.'

"Mr. Emerson's intolerance was not for the devout worshiper, whatever the faith might be, but for stupid absence of wonder and of faith in the human being in the presence of Nature and Spirit. He wrote:

'Thou shalt not try
To plant thy shriveled pedantry
Upon the sky.'

Denial seemed to him cheap, and destructive argument and pessimistic philosophy short-sighted. He was sorry for a minister whose idea of God, because he was blind to his instant presence and working, had not got beyond Jehovah of the Pentateuch, as he would be if he had got no farther than Zeus or Thor; and Plutarch's saying interested him: 'The Sun is the cause that all men are ignorant of Apollo, by sense withdrawing the rational intellect from that which is to that which appears.'

"Mr. Charles F. Woodbury, in his faithful and loyal record of his talks with Mr. Emerson during a week when he stayed in Williamstown and read and spoke to the students, tells the following characteristic story: 'As he rose to go, we saw from the little door of the Hermitage, in the gathering dark, the spire of the chapel. "How many faiths are there in this village?" he asked, as he descended the steps. Before I could reply, trying to call to mind the number of churches, I heard his quiet voice again: "Three thousand five hundred people; three thousand five hundred faiths in the village of Williamstown. Let yours not come from tradition. Life is awry at best. The effort should be evermore to widen the circle so as to admit ventilation. Seek first, spirit, and second, spirit, and third and evermore, spirit!"' And his belief in his friend Alcott was founded on this. He wrote of him in his journal of 1838: 'Alcott has the great merit of being a believer in the soul. I think he has more faith in the Ideal than any man I have known. Hence his welcome influence. A wise woman said to me, that he had few thoughts, too few. . . . Well, books, conversation, discipline, will give him more. But what were many thoughts if he had not this distinguishing Faith which is a palpable proclamation out of the deeps of Nature that God yet is? With many thoughts and without this he would be only one more of a countless throng of lettered men.'"

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

ARCHIBALD LAMPMAN.

Born November 17, 1861, at Morpeth, Canada. Graduate of Trinity College, Toronto. Appointed to a permanent life position in the Civil Service of Canada in 1883, resident at Ottawa. Died February 10, 1899.

A well-grounded scholar, a lover of Nature's solitude and a simple life. A keen observer and writer of verse musical without effort. Above all sincere and manly.

War.

By the Nile, the sacred river,
I can see the captive hordes
Strain beneath the lash and quiver
At the long papyrus cords;
While in granite rapt and solemn,
Rising over roof and column,
Amen-hotep dreams, or Ramses,
Lord of Lords.

I can hear the trumpets waken
For a victory old and far—
Carchemish or Kadesh taken—
I can see the conqueror's car
Bearing down some Hittite valley,
Where the bowmen break and sally,
Sargina or Esarhaddon,
Grim with war.

From the mountain streams that sweeten
Indus to the Spanish foam
I can feel the broad earth beaten
By the serried tramp of Rome;
Through whatever foes environ,
Onward with the might of iron—
Veni, vidi, veni, vici—
Crashing home!

I can see the kings grow pallid
With astonished fear and hate,
As the hosts of Amr or Khaled

On their cities fall like fate;
Like the heat-wind from its prison
In the desert burst and risen—
La ilaha illah 'llahu—
God is great!

I can hear the iron rattle,
I can see the arrows sting
In some far-off northern battle,
Where the long swords sweep and swing;
I can hear the scalds declaiming,
I can see their eyeballs flaming,
Gathered in a frenzied circle
Round the king.

I can hear the horn of Uri
Roaring in the hills enorm;
Kindled at its brazen fury,
I can see the clansmen form;
In the dawn in misty masses,
Pouring from the silent passes
Over Granson or Morgarten
Like the storm.

On the lurid anvil ringing
To some slow fantastic plan,
I can hear the sword-smith singing
In the heart of old Japan—
Till the cunning blade grows tragic
With his amlice and his magic—
Tenka tairan! Tenka tairan!
War to man!

Where a northern river charges
By a wild and moonlit glade,
From the murky forest marges,
Round a broken palisade,
I can see the red men leaping,
See the sword of Daulac sweeping,
And the ghostly forms of heroes
Fall and fade.

I can feel the modern thunder
Of the cannon beat and blaze,
When the lines of men go under
On your proudest battle-days;
Through the roar I hear the lifting
Of the bloody chorus drifting
Round the burning mill at Valmy—
Marseillaise!

I can see the ocean rippled
With the driving shot like rain,
While the hulls are crushed and crippled
And the guns are piled with slain;
O'er the blackened broad sea-meadow
Drifts a tall and titan shadow,
And the cannon of Trafalgar
Startle Spain.

Still the tides of fight are booming,
And the barren blood is spilt;
Still the banners are up-looming
And the hands are on the hilt;
But the old world waxes wiser,
From behind the bolted visor
It descries at last the horror
And the guilt.

Yet the eyes are dim, nor wholly
Open to the golden gleam,
And the brute surrenders slowly
To the godhead and the dream.
From his cage of bar and girder,
Still at moments mad with murder,
Leaps the tiger, and his demon
Rules supreme.

Once more war with fire and famine
Gathers—I can hear its cries—
And the years of might and Mammon
Perish in a world's demise;
When the strength of man is shattered,
And the powers of earth are scattered,
From beneath the ghastly ruin
Peace shall rise!

—*Archibald Lampman.*

The problem of today is not so much "the survival of the fittest" as the fitting of many to survive.

THE PULPIT.

The Unexhausted Wealth of the New Testament.

A SERMON.

BY JENKIN LLOYD JONES.

Delivered in All Souls' Church, Chicago, Oct. 1, 1900.

Whatever the conventional claim may be there is no disguising the fact that the New Testament is today a much neglected book. Intelligent, respectable people, who would resent the charge of indifference to the moral and religious interests of themselves, their homes, and of society; indeed, those who claim to be especially interested in religion, church members boastful of their Christianity, do not read their New Testament as once it was read by representatives of their class. It is the volume that is allowed to remain on the table unopened. It is the last thing the business man talks about, and it is seldom the volume used in common for fireside reading or family worship. Young men and young women who push their way through college, boast of their acquaintance with Greek or Latin classics; are alert over their Shakespeare and their Browning, who blush when found guilty of a misquotation in the modern classics, or are found so far behind the times as to be unacquainted with the last sensation in literature, smile over their ignorance of the New Testament and consider it a good joke if they credit a saying of Isaiah to Paul or are found in a state of mental confusion over the Pentateuch and the Apocalypse. Women who are "too busy" to attend Bible class or Sunday school and confess to having no time for New Testament studies are "up and a-coming" at the club and the "study class" where every sort of thing on earth and in heaven is eagerly studied except the New Testament and kindred themes. Mothers and teachers who feel the responsibility that belongs to these offices, go far and near in search of suggestions and helps in their tasks of guiding the young minds in the ways of wisdom and righteousness, but leave their New Testament in the main unopened, and their stock of knowledge concerning it consists chiefly in the dim recollections of childhood instructions or in the incoherent and fragmentary information which they have gathered in later years from irregular and oftentimes indifferent attention to pulpit utterances.

I make these statements in no carping spirit and for no sensational purpose.

The causes for this far-reaching neglect of the New Testament as a direct handbook of morals, an immediate source of intellectual, moral and spiritual sustenance, are not far to reach. The first, most obvious, and apparently adequate explanation is found in the fertility of the modern press, the tremendous growth of the book trade, the absorbing and overwhelming quality of modern literature. Even what is best and most permanent in this modern literature is being crowded out by the aggressive and intrusive output of the current press. If the *Atlantic Monthly*, the *North American Review*, and their associates have crowded out the New Testament in thousands of American homes of a Sunday afternoon, these in turn are being elbowed out by the great Sunday newspapers, blanket sheets filled with much useful information and good reading, presented in the least permanent and the most useless shape.

But admitting all these facts, it may be fairly urged that the case is not so bad as it seems, for, fortunately, the letter as well as the spirit of the New Testament has escaped New Testament covers. New Testament allusions have passed into the literature of the world; they have permeated not only the thinking but the rhetoric

and the logic of modern literature. And our college boys and girls who have never met Mary Magdalene, Judas, Peter, or Paul in their original settings, are made quite familiar with them in the quotations and allusions that imbed them in the books they have read and in the addresses to which they have listened. The story of Jesus permeates modern life, and his thought colors the thinking of the centuries. It is possible for the well-informed of today to have a certain practical working acquaintance with the contents of the New Testament though they may never have read the New Testament through, much less have studied a single one of the books in such a way as to command the field. Indeed, there is a growing demand for Bible stories rewritten for children, and we may expect almost any day to find the New Testament in "words of one syllable" for easy use in the nursery, so great is the demand for this second-hand and second-rate doling out of first-hand material.

But the neglect of the New Testament even by its friends finds a more adequate explanation still farther on. The fact is, that much of this neglect rests in the intelligence, not in the depravity of the age. Quite unconsciously for the most part, the human mind has outgrown the New Testament as it stands in the creeds and in the pretension of the churches. The New Testament, like the Old Testament as a single book, consistent with itself and always consistent with eternal verities, the New Testament as a complete and satisfactory climax to the infallible pillar of supernatural revelation, the New Testament as the adequate and complete handbook of religion, the infallible guidebook to the soul, the work of God and not of man, has been overworked. Consciously or unconsciously, men and women recoil from its pretensions. Compelled to recognize its potency, feeling more or less its spiritual charm, confessing the great debt of modern life to it, they dare not reject it, much less oppose it, and so, not knowing what to do with it they do nothing; and it abides in the house of its friends like a favored ornament, a respected family portrait or sacred souvenir, a thing to be dusted and cared for, protected when threatened but neglected when safe. As intelligent men and women grow away from the conceit of the creeds, the exclusiveness of the Churches, the tyranny of dogmatic religion, they have unconsciously grown away from the book claimed by these creeds, churches, and dogmas, and an ever-increasing multitude practically accept the dictum of Matthew Arnold without reasoning it out as he did—"The world cannot get along without the Bible; neither can it get along with it as now interpreted."

The only way, then, by which the New Testament can be restored to its place among the literary treasures of the world, its place as a handbook of morals, as a source of consolation and spiritual companionship, is to adjust it to the intelligence of the day, reconcile it to the thinking world, find its scientific value and apply to it such tests as science applies to all the facts and verities of the universe. Valuable as the New Testament is, it cannot and must not hold its place in modern life in defiance of culture, in opposition to reason, and in antagonism to science, for reason, science, and the culture springing therefrom have come to stay, inasmuch as such a culture must of necessity be ethical and spiritual.

I propose to try to show how reason and science conspire to restore the New Testament to the hearts and minds of today, to hint at the inexhaustible wealth that still lies within its pages, to arouse, if I may, a purpose on your part to take up again this priceless volume, and discover the explanation of its vitality, to feel anew its power. I would I might enlist such cooperation in a study of this book as would give back to the adults a new volume fraught with an unexpected charm and to hand it to the children in a way that will make it forever dear to them, "a present help in time of trouble" throughout life.

In order to discover this unexpected wealth of the New Testament we must first put it back into time and space and restore it to its relations. Its friends have cruelly mutilated the tapestry of history by cutting out this New Testament figure as though it could be appreciated and understood alone and unrelated. No more necessary is the "alder bough" to the sparrow's song or the "bubbles of the latest wave" to "the delicate shell" that lay on the shores in Emerson's poem than is the Judean landscape, the background of Israel and foreground of Rome to the New Testament picture. When the New Testament is recognized as representing the next thing in the tiding life of Judea, a part of the unfoldment of that Jewish drama that reaches from the building of the Jerusalem temple by Solomon to its sacking by Titus, then will it begin to glow again with fresh life and its pages grow fragrant with the roses of Sharon and the daisies and violets that bloom on Mount Hermon.

For the last two years in our Sunday school and other classes we have studied the rise of Jewish prophecy; we have seen its eclipse by Jewish legalism and again burst forth in the rhapsody of the Messianic dreams found in the apocalyptic writings that ushered in the message and the messenger of the New Testament. We have traced the experiences of these people as they passed in succession under the ominous, persecuting hands of Egypt, Assyria, Babylon, Persia, Macedonia, Syna, and Rome. We have seen how the thought of this people was colored by the lore of Assyria and Babylon, the wisdom of Cyrus, the philosophy of the Greeks, and the politics of Rome. Thebes, Persepolis and Athens rendered their contribution. The Ptolemies and the Cæsars, Cyrus, and Alexander, like rude hammers in the hand of fate, forged as on an anvil the fiber of Jewish thought and feeling. All these conspired to make Jerusalem the glow point of history, the Pharos, a signal light of humanity, and that light is represented by the New Testament. By the light of modern scholarship we are helped to realize this as our forefathers never could, and consequently we find a new wealth in the New Testament which they missed. Approaching it we find to our delight that the New Testament is not a unit any more than is the Old Testament, but that it is a collection of twenty-seven different literary units, each distinct from the other, the one written independently of the other, written by different people for different purposes, each writing pervaded with the peculiar personality and purpose of the writer. The instant we cut the book-binders' string and approach these writings separately, letting each stand for itself and by itself, the same thing will happen which happened in our Old Testament studies—each book will be clothed with an individuality of its own, oftentimes in antagonism to the individuality and teachings of some of the others.

No better proof need be given of the new interest and the large wealth involved in this recognition than the fresh vitality which this so-called "higher criticism" has injected into New Testament studies, and the large activity among New Testament scholars. The world is awakening to a new reading of the New Testament in this light, and publishers independent of denominational subsidies and without the consent of denominational committees find it profitable to give to the reading world helps to this new interpretation of the Bible.

At least four important series of books are now in course of publication, which deserve to be mentioned in this connection, the existence of which goes to prove

my point. The first and most popular series in point of price is one edited by Professor Shailer Mathews of our own University of Chicago. He is dean of the Baptist Theological School, and in connection with the Macmillan Company of New York he is bringing out a series of "New Testament Hand Books." Ten works are announced, four of which are already out. These are written by specialists, all but two of whom are confessedly in the fellowship of orthodoxy, so-called. The Union Theological Seminary, which holds a strained relationship to the Presbyterian Church, the Episcopal divinity schools of Cambridge and Philadelphia, Yale University, the University of Rochester, the University of Chicago and Harvard are represented in this series. The Scribner house have well under way a much more elaborate and costly series of commentaries known as "The International Critical Commentary," which will include at least eighteen volumes of the Old Testament and fifteen volumes of the New Testament; three of the former and five of the latter are already out. The most progressive and ablest scholars in Europe and America are engaged upon this work. The series is edited by Dr. Briggs, of America, and Professors Driver and Plummer, of England. These books are conceived in the spirit of the higher criticism and written by scholars who are masters in this criticism. They are books that will supplant the older libraries in the use of the students, teachers and preachers of the next generation. Not appalled by this noble and large undertaking, the Scribner House are publishing simultaneously with this what is called "The International Theological Library," twenty-four solid volumes of five or six hundred pages each. This series is edited by Dr. Briggs of America and Dr. Salmond of the Free Church College of Aberdeen, Scotland, and the authors are inter-confessional as well as international. In the list we find the names of Episcopalian, Presbyterian, Baptist, Congregationalist, and Independent. Here we find the names of Driver, Preserved Smith, Dr. McGiffert, Dr. Fairbairn, Newman Smyth, Washington Gladden, John Watson, and others. The fourth series is a more modest one of four books, from the Putnam house, two of which are already out. The series is known as "The International Hand-Books to the New Testament," edited by Orello Cone, of the St. Lawrence University, and a Universalist in his connection. His associates are Professor George L. Cary, of the Meadville Theological School, Professor James Drummond, of the Unitarian Divinity School of Manchester College, in connection with Oxford University, and Dr. Henry P. Forbes, of St. Lawrence University. This series is the only one that has been put out by the so-called "Liberal School," but its conclusions, I suspect, on critical questions are scarcely to be distinguished from those found in the series already referred to.

A curious, unconscious witness to the vanishing character of the line between orthodox and heterodox, which was so pronounced in the consideration of New Testament questions up almost to this very day is found in our own recent experience. Last summer I asked Professor Shailer Mathews to recommend thirty dollars' worth of books as a reference library for our teachers in the study of the New Testament. He gave courteous and painstaking heed to my request, and in due time the list was forthcoming. I submitted it to F. A. Christie, professor of New Testament literature in the Meadville Theological School, asking him to revise it. He heartily indorsed the list, making no suggestions except begging a place for another book in the list, which probably had been crowded out by the money limitation. Here is this Dean of a Baptist Theological School and the Professor of a Unitarian School, both specialists, recommending the same books for the study of the New Testament, which fact alone is evidence of the undeveloped wealth of the New Testament. What was before the armory from which contending schools drew their arrows to carry on a theological battle is now the common ground wherein scholars find interesting questions to solve but the discussion of which is not interfered with by any dogmatic prejudgments.

One common characteristic of all these books mentioned lies in the fact that back of all textual criticism is the question of authorship, date of writing, the point of view of the writer, and the object in writing. These scholars no longer talk about the "theology of the New Testament;" for the New Testament, as such, has no theology, but they try to understand the theology of each different writer and do not try to make him responsible for the other writers' opinions, that which after ages have bound together in one volume and called the New Testament. For instance, Professor Gould, the Episcopalian, in his hand-book on "The Theology of the New Testament," divides his book into six parts, as follows: "The Teachings of Jesus," "The Teachings of the Twelve," "The Teachings of Paul," "The Later Apostolic Writings," "The Non-Johannine writings of the Alexandrian period, and "The Johannine Writings." Dr. Stevens, of Yale, in his larger work, treats of "The Teachings of Jesus According to the Synoptic Gospel," "The Teachings of Jesus According to the Fourth Gospel," "The Primitive Apostolic Teaching." "The Theology of Paul," "The Theology of the Epistle of the Hebrews," "The Theology of the Apocalypse," and "The Theology of John;" while Dr. McGiffert in his book on "The History of Christianity in the Apostolic Age," in the second series mentioned, has three chapters on "The Origin of Christianity"—viz., "Judaism," "John the Baptist," and "Jesus." He has also a chapter on "Primitive Jewish Christianity," another on "The Christianity of Paul," and one on "The Christianity of the Church at Large," as represented by the Epistles to the Hebrews, the Epistles of Peter, and the Johannine writings. There is an added interest in the New Testament when we realize that within its pages we can already see the beginning of the growth of that ecclesiasticism which, starting with the Sermon on the Mount and the Lord's Prayer, ends in the Roman Church, with its popes, cardinals, liturgies, and cathedrals.

A third new interest gathers around this collection of writings. In the fresh and freer emphasis placed upon the humanity of the hero. The glories of heaven pall upon the imagination. The radiance of Jesus Christ as the second person in the Trinity is beyond the measure of human intellect; but Jesus the man, Jesus the toiler and the sufferer, the weeping, pitying Jew, Jesus the carpenter, the son and the brother who went in and out of human homes in a human fashion; Jesus, who, tutored of the past, dared dream of the future—he who was born and bred a Jew reached the universalism of the beatitudes, the non-liturgical piety of the Golden Rule, the simplicity of the "Our Father" —he is well within the reach of human sympathy. There is measureless pathos in the story of the martyrdom on Calvary, exhaustless wealth in the sympathetic independence of him who said, "Neither do I condemn thee; go, sin no more," when we relate them to Jesus the man, when they are rooted in human nature, when they but record the high water mark of that tidal wave of humanity which ever sweeps through the human soul and which we sometimes call "conscience" and always revere as "duty."

A fourth new interest which invests our New Testament is the bringing of the Kingdom of Heaven down from the sky and domesticating it on the earth. Good people, earnest people, have grown tired of the

preacher's talk about the "celestial battlements," "the new Jerusalem above the clouds," "the crystal streets upon which only dead saints walk," and "worship led by choiring angels." It is a measureless relief to be assured by the scholars that Jesus had no such cloudy city in mind, that his "Kingdom of God" was to be located on earth and that flesh-embodied souls were to be citizens thereof. There has been too much "death" and "hereafter" in the thoughts of Christendom up to the present time. We want more life and reason in our gospel. A gospel of and for today was the gospel of Jesus in the first century. That is what it is now. To use a new word for an old reality, the New Testament is a handbook in sociology more than a handbook of theology. It is a treatise of morals more than of metaphysics. At least, we are now at liberty to divide the question, to hold on to the moralities, and, if need be, discard the metaphysics. The ethics of Paul are plain. His philosophy, to say the least, is involved. One of the striking books in our new library recommended by Shailer Mathews, is that by Dr. Bruce, the gifted Presbyterian of Glasgow, entitled, "The Kingdom of God; Or, Christ's Teachings According to the Synoptical Gospels." He tells us that Jesus' idea of the "kingdom was a kingdom of grace in order to be a kingdom of holiness. Jesus believed in the social abjects because he believed in the universal possibility of man." Dr. Bruce says further: "It would be a mistake to suppose that in using the phrase 'Kingdom of Heaven' Jesus meant to abolish the kingdom from earth to the skies, from this present life to the future life. As he presented it, it was very lofty in nature, yet near men; yea, in their very hearts, if anywhere; it concerned men here and now; all men eventually, Israelites in the first place, as they were the people of the old election and the herald of the kingdom was their countryman; but it was to become a society on earth ever widening in extent, for a kingdom is a social thing." How exhaustless are the treasures of a book through which runs such a dream, and taught by such a benign dreamer that nineteen centuries have conspired to call him divine, aye, to crown him "Lord of all."

A fifth new interest awakens in this book. There are indications, strange as it may seem, that there is a growing number of people in this world who are learning to believe that the New Testament standards are workable. There are wise people who are foolish enough in these days to think that Jesus meant what he said, and said what he thought about business, about purity, about truthfulness, and that he spoke the words of soberness and truth.

The mayor of one of our great western cities is reported to have said recently that "dying for a cause is all rot." "The Golden Rule will not work in business" is also a familiar claim among would-be practical men of this age. The beatitudes have been largely confined to the churches and to Sunday. Christian nations have prayed for their enemies on Sunday and then built battleships and pointed the guns loaded with smokeless powder at them the rest of the week. Jesus said we should no longer say "an eye for an eye and a tooth for a tooth," but diplomats talk of "retaliation" and have rejoiced in conquest.

Notwithstanding all this, we see a Ruskin turning aside from the fascinations of art in order to try to make the Golden Rule work; he distributes a fortune because he believes in the beatitudes. We see a William Morris preferring the artisan's tasks to the artist's inspiration because he believes in the cause which Jesus called the cause of the Kingdom of Heaven; and a Tolstoy devotes perhaps, the greatest literary genius now carried by living man to the pleasure and joys of the lowly, turning his back upon the luxuries and refinements of court and city, becoming a plowman and a cobbler because he believes that the rule of the New Testament can be realized, that the gospel is practicable and workable. Having wearied of Christianity as a phase of history and rejected it as a poor revelation, he accepts it when it gives meaning to life. But these great and gifted souls did not create this new interest in the gospel, this fresh hold of the New Testament. We call it today "sociology." We talk of "settlements." We are confused by the labor unions, distracted by the single taxers, socialists, communists. We are torn hither and yon by the plea of humane societies, fresh air funds, vacation schools, peace societies. We may dismiss political agitators, poke fun at populists, discredit theorists, and hold hard on to our practicalities, but the truth will not be suppressed. Everywhere there is a divine discontent with the easy-going prosperities and the cheap successes that are secured by those who climb to their heights on other men's shoulders..

We cannot continue in our indifference to the cry of the submerged. Success is no longer a guaranty of worth and prosperity is neither a measure of happiness nor a justification of the methods that secure it. Within and without us there is a demand that culture, wealth, life show cause for being—in short, society is being stirred with a vague sense that the New Testament morals are binding in this working world, that Jesus' standards are practicable, that the beatitudes and the ten commandments do belong in business, that they should be heard of on the Board of Trade, and that banking as well as preaching should be related therewith.

Oh, what inexhaustible wealth is there in the New Testament if its fundamental tenets are to be applied to the raising of corn, the milking of cows, the making of shoes, the cutting, making, and wearing of coats and dresses; if it is to be applied to our eating and our drinking, to trade and to politics, if it is to be consulted by campaign committees as well as by conference boards; if, perchance, it contains standards that are to test bank administrations as they are to measure church creeds and college teachings. I believe that we are further along in the sociology of the New Testament than we realize. Once in a while the Golden Rule is vindicated in spite of our distrust.

Some years ago a workman, a skilled granite cutter, crowded to the wall by the vicissitudes of the craft in the old country, feeling that the situation was growing more and more desperate and that a disastrous end was inevitable, left his wife and a large family of children behind him and came to what he fondly hoped would be a freer and a better country for a laboring man. But here, as there, all the avenues seemed to be closed; his little pittance grew less and less day by day, and starvation threatened him here in Illinois as there in England. He came to see me several times. I sent him to the only man I knew of who might be able to utilize his expert skill, but his specialty was granite cutting and there was little of that done in Chicago. After I had done for him what little I could he disappeared, as so many have before, and only this summer, like "bread cast upon the waters," was my friend able to send me these two letters, which tell their own story. The first bears date of July 25th, 1899, and runs as follows:

"Dear Friend: I am sure you think I am dead or left the country before this. I suppose you have taken my name off of your book long since. Well, I need not tell you all the hardships I came through since I saw you. First of all, I was sick for three months in Chicago and when I got better I went over to the stock yards and took a cattle train out east; and as all the live stock are fed in Buffalo, I stopped to see if I could get work, but it was no use. Then I went over to Rochester, N. Y., where I met a contractor, Mr. ——, and he was sorry to see that I was reduced so low. However, he said he would

try and help me out and he gave me fifteen dollars to take me to Boston, and he also gave me a letter of introduction to the secretary of the Master Builders' Association to see if he could get me work in any way, and when I got to Boston I couldn't get a job, as the granite cutters were out on strike. My money did not last long in the city and I was reduced so low that I was obliged to take shelter in the police station, and when everything failed, last of all I got a ticket of admittance into the almshouse, but I did not get as far as the almshouse, as I found a friend that I was acquainted with in the old country and he didn't like to see me go there, so through him I got a job in Westerly, R. I. I stopped there for thirteen months in the ——— Granite Works, then I came to this place about fourteen months ago and I thought it would suit me better than any place I have ever been in in this country. There was a ship agent here and he let me have the tickets to take out my wife and family from the old country by paying for them on the installment plan, and I was working all last summer in the yards, but the work got scarce in the winter, so I went to a granite agent and I got a few monuments from him and that kept me from being idle all winter, and as soon as they were finished he gave me some more. Now I may tell you that I am in the granite business myself. Well, comparatively speaking, I am raised from a beggar to a king. All has happened me in the short space of three years. Now as I am about to pay off my old debtors I commence with you first, as I believe you are the oldest debtor I have, and I am also sending one to Mr. ——, of Rochester, N. Y., for the same purpose. Now, Mr. ——, what I want you to do is to send me your bill with whatever interest you please to put on, as I am now prepared to pay you, and I do trust that you will forgive me for the long delay. I wish to be remembered to your minister. Hoping that you and Mrs. —— are quite well, I remain, yours truly, —— ——."

The next letter is dated more than a year later, but is written from the same Vermont granite town. It is addressed to the same friend, and says:

"Dear Mr. ——: I was very glad to hear from you. I herewith inclose you draft for $12.50, the price of tools and interest. Now I am glad that this bill is paid at last, although it has been so long time over-due. In one sense of the word I am glad that it wasn't paid, because it leaves us to correspond with each other at the present time and to know that we are still alive. Regarding our business I might say that the past year was not what you would call a prosperous one, as the price of granite was very low. But this year so far has been very good. We had lots of work and a good price. Now I hope that business is good with yourself, and I must thank you again for the kindness you showed me while I was in Chicago. Trusting that if ever I can do you a favor I will only be too glad to do so, hoping you and Mrs. —— are quite well, and I wish to be remembered to your minister, I remain, yours truly, —— ——."

Let no one undertake to ease his conscience by saying that there are no elements in this man's problem but his own persistent worth and energy, and that "every man might come out as well if he were as sober, heroic, industrious, and skilled. Once, twice, three times and more, this man with all his equipments would have gone desperately down and out had it not been for a gospel hand from another. Yes, the gospel is workable in business, so far as business is tolerable. Any business that denies or defies the gospel claims of loving helpfulness, is not business but simply fraud or robbery. Because I believe in the inexhaustible wealth of the New Testament and believe that it is your business and mine to devote ourselves to the study of it with fresh vigor and new zeal, I plead with you, fathers and mothers; you, brothers and sisters; you, boys and girls, with preacher and teachers, to devote ourselves afresh to this inspiring study, a study that calls for the application of reason, judgment, feeling, and conscience. It is a hard task to discriminate between things true and false, but it is a noble quest. It is a harder task and still nobler to apply the truth when discovered. To embody the right that is acknowledged, not only in our individual lives but in that larger self we call society, that is the gospel task, the establishing the kingdom of grace and righteousness, which is the Kingdom of God on earth.

He that overcometh shall inherit all things; and I will be his God and he shall be my son.

Appendix to the lessons on the 'Prophets.'* By Mr. Sheldon.

Teachers who may use these notes on the "Prophets" for first-class work, are advised by all means at the outset to get some colored crayons; and then to go over the Books of the Prophets in the Bible and in each case mark off in a series of colors those passages which in all probability come from another period. They need be able to see at a glance what parts in each prophet must certainly not be included in the authentic utterances of that particular writer.

For instance, with Amos, mark chapter IX., verses 8-15, with M. (Messianic) and B. or P. P. (Babylonian or Persian periods); for Hosea, chapter XIV., 1-9, also as M. and B. or P. P.; for Micah, divide the Book into two parts: I. Micah as chapters I.-V., marking chapters IV. and V. as M., and in part or whole as B. or P. P.; with II. Micah, chapters VI.-VII., belonging to the time of the "Manasseh Reaction," marking chapter VII., verses 7-14, as an appendix B. or P. P.; for Isaiah, we take I. Isaiah, chapters I.-XXXIX., marking chapters XI. and XXXII. as M. and P. P., chapter XIII. as B., chapters XXIV.-XXVII. in part or whole as G. P. (Greek Period); for II. Isaiah, as chapters XL.-LXVI., marking chapters LVI.-LXVI. as P. P. or P. E. (Post-exilic); for Zephaniah, mark chapter III., verses 14-20, as M. and P. P.; for Jeremiah, mark chapters L.-LI., verse 58, as B.; chapter XVII., verses 19-27, as P. P.; for Deuteronomy, mark off chapters I.-V., XXVII., XXIX.-XXXIII. as in part or whole B. or P. P.; for Zachariah, mark chapters IX.-XIV. as late P. P. or perhaps G. P.

The above-marked passages do not, of course, include all the portions which may have been later insertions; here and there one or more verses are disputed by various authorities. A teacher should never quote a text with positive certainty without first referring to Driver and seeing whether that particular text may not be disputed as forming a part of the book of prophecy where it is found. But the longer passages in the various Prophets, which are pretty surely later insertions, should be plainly marked, so as to be recognized at once by the eye as belonging to later periods.

The following series of epochs or periods could be used by the teacher. They should be placed on a long scroll, ten or twenty feet in length, with an empty space following each event or period. Then, in the course of the study, the teacher could write in the names of the Prophets or the passages from the Prophecies according to the period from which they emanated. An arrangement of this kind is, however, arbitrary and something better might be suggested. But the following may serve the purpose:

I. From Joshua to Saul and the Founding of the Kingdom.
II. Saul, David, and Solomon—Centering around Period 1000 B. C.
III. The Division into Kingdoms, Judea and Israel, 930 B. C.
IV. Appearance of the Great Prophecy and of the Assyrian Empire in Palestine, about 750 B. C.
V. Destruction of the Northern Kingdom of Israel, 722 B. C.
VI. Destruction of Jerusalem by the Babylonians, 586 B. C.
VII. Babylonian Period, 586-536.
VIII. Persian Period, centering around 444 B. C.

*Mr. Sheldon would be glad if those who may use these notes on the "Prophets" for class work would let him know that they are doing so, in case he should ever want to communicate with them—addressing him at 4065 Delmar Ave., St. Louis, Mo. He wishes also to call attention to the fact that some of this series of lessons had to go to print before the proof corrections arrived. This will be obvious at once to those who use these notes.

IX. Greek Period, Appearance of Alexander the Great, 332 B. C.
X. The Period of the Maccabees.
XI. Roman Period—Taking of Jerusalem by Pompey, 63 B. C.
XII. Second and Final Destruction of Jerusalem by the Romans, 70 A. D.

Of course, some of the dates given above are only approximations. The teacher is referred to the article on "Chronology" in the Encyclopedia Biblica.

An Appeal.

I have been engaged during the past year in the preparation of a History of Unitarianism in America, that will be published sometime during 1901. It will not be devoted to the history of the growth of Unitarian doctrines in this country, but to that of organized Unitarian activities, such as the American Unitarian Association, the National Conference, and the Western Conference. I have undertaken this work at the request of the American Unitarian Association, and its publication was designed to be a part of the celebration of the seventy-fifth anniversary of the organization of that missionary body.

It is my desire that this work shall have no sectional or factional bias, but that it shall state facts clearly and accurately. I have found it difficult to secure all desirable information about the Western field, especially the territory within the limits of the Western Unitarian Conference. The reason for this is that the periodicals and other documents to be consulted are not to be found in Boston or elsewhere within my reach. What I wish is to secure the use of a complete set of UNITY, and of all other Western publications in the shape of tracts, pamphlets, etc., bearing on the history of Unitarianism in the Central Western States.

The Unitarian Association has begun the collection of a library that shall contain every publication connected with the history of Unitarianism. In that library should be a complete set of the *Pamphlet Mission,* UNITY, *Church Door Pulpit, Unity Mission, Unity Short Tracts;* and every book, pamphlet and paper published in the West. It should include *Our Best Words, Old and New, Southern Unitarian, Pacific Unitarian,* and other similar publications. At present it contains none of these, except in fragmentary form, in the case of a few of them. Any one who can send to the Association, 25 Beacon street, Boston, any one or more of such publications will render good service toward preserving the records of Unitarianism in this country.

I have been much inconvenienced because I have not been able to find the publications I have mentioned in Boston. I write to ask those who have any of them, and who are willing to contribute them to the above purpose, to communicate with me. I am first of all concerned to have the means of making my book thoroughly accurate; and then, for the sake of any investigator who may follow me, I wish to see the library I have mentioned made as complete as possible. My address is Wakefield Park, Wakefield, Mass.

GEORGE WILLIS COOKE.

There is no way that men can approach nearer to the Gods than by contributing to the welfare of their fellow creatures.

The above appeal is a most commendable one. We hope that some of our readers will be able to lend a hand. We might be able to go a great way toward furnishing a complete file of UNITY for this office, but the searching for, arranging and particularly the binding, which alone would render the copies valuable, means a money investment, which UNITY office cannot at present afford. If any one will help us in this way, we will be glad to co-operate.—(EDITOR.)

THE STUDY TABLE.

Literary Notes.

Allen's "Reign of Law" is said to be the best-selling novel on both sides of the water at the present time. It has already reached its hundredth thousand.——The Macmillans have brought out an English edition of "Franz Wyckhoff's Roman Art; Some of Its Principles and Their Application to Early Christian Painting."——The author of "Elizabeth and Her German Garden" gives "The April Babies' Book of Tunes." "The Hosts of the Lord" is the title of Macmillan's last novel, which is said to be perplexing.——Among the many series of books that command attention is "The National Studies of American Letters," edited by George E. Woodbury. In this series Meredith Nicholson is going to give "A Study of the Hoosiers." Indiana has already made a place for itself in American literature that is surprising, and evidently there is more to come.——H. M. Caldwell & Co. is rather a new name among publishers, but it puts forth some interesting announcements. "An Illustrated Library of Famous Books by Famous Authors," covering some two hundred volumes, reaching from George William Curtis' "Prue and I" to Thackeray's "Virginians." Here is a book on "Hypnotism," another book of "Persian Tales," a lot of "Little Masterpieces," and a "Mother Wild Goose and Her Wild Beast Show" for children. dren.

October Magazines.

The New England Magazine is always fine. The October number is no exception. It contains an illustrated article on "The Homes and Haunts of George Bancroft," by Alfred S. Roe; "The Church on the Lenox Hilltop and Round About It," by Frederick Lynch, and an interesting story by Allen French, "The Red Wolf," and two Sonnets by Paul Lawrence Dunbar.

The American Review of Reviews devotes a large share of this number to "What Mr. Bryan Would Do If Elected." There are articles by Edward M. Shepard on "The Practical Bryan Policy for the Philippines"; by the Honorable Frank S. Monnet on "Bryan and the Trusts," an anti-trust view; by Prof. J. Lawrence Laughlin, "Trusts in Case of Bryan's Election"; by Honorable E. Roberts on "Bryan's Financial Policy," a Republican view; by Charles B. Spahr, "Bryan's Financial Policy," a Democratic view.

School and Home Education contains articles by Francis B. Blair on "Interest as an Aim in Teaching"; "How the Mind Grows," by George P. Brown, Editor, and "Self-Consciousness," by Cora Stanton Brown, Assistant Editor.

Books Received.

SMALL, MAYNARD & CO.,
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The Dollar or the Man? The Issue of Today. Pictured by Homer Davenport. Selected and Edited, with an Introduction on the Problem, the Cartoon and the Artist, by Horace L. Traubel. $1.

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A series of Meditations in the Ethical and Psychical Relations of Spirit to the Human Organism. By Erastus C. Gaffield. Edited by J. C. F. Glumbine. Published by the Order of the White Rose, Syracuse, N. Y.

THE HOME.

Helps to High Living.

SUN.—The hero is shaped and impelled less by inherent force or impulse than by the breath of those he loves.

MON.—Who dares to hint that those who go early no more remember the rear ones left behind?

TUES.—In the grammar of life the great verbs are To Be and To Do.

WED.—Be not deceived; it's the sound brain and the braced nerve that govern the world.

THURS.—What an incendiary is the lawless temper!

FRI.—What use is learning with wilful pride of heart?

SAT.—"Oh, what a thing is brain. It's man's dearest possession—his very dearest. The Creator has nothing better to bestow." "Except heart," was the quiet reply.

—*John A. Stewart.*

Only a Smile.

Only a smile that was given me
On the crowded street one day,
But it pierced the gloom of my saddened heart
Like a sudden sunbeam's ray.
The shadows of doubt hung over me,
And the burden of pain I bore,
And the voice of hope I could not hear
Though I listened o'er and o'er.

But there came a rift in the crowd about,
And a face that I knew passed by,
And the smile I caught was brighter to me
Than the blue of a summer sky;
For it gave me back the sunshine,
And it scattered each somber thought,
And my heart rejoiced in the kindly warmth
Which that kindly smile had wrought.

Only a smile from a kindly face
On the busy street that day!
Forgotten as soon as given, perhaps,
As the donor went her way.
But straight to my heart it went speeding
To gild the clouds that were there,
And I found that of sunshine and life's blue skies
I also might take my share.

—*George MacDonald.*

The Partnership Dog.

Rob and Harry found him when they were returning from a nutting expedition. He was lying in the middle of the road, with a most dejected expression on his doggish countenance. One paw was lame. His coat was rough, and he was so thin that he would have been a suitable object for study in an anatomy class.

Rob brought water from the brook, in his tin pail, for the dog to drink, and Harry carried him to the shade of a wayside tree. They washed his foot and tied it up with pocket handkerchiefs, and fed him the remains of their lunches. When they started to go home he had improved so much that he arose and limped after them. Of course, they couldn't send him back, so they named him Rollo on the spot and walked slowly to let him keep up.

"I wonder if my mother will let me keep him," said Rob, doubtfully, when they were nearly home.

"Maybe my mother will let him stay with us," said Harry, also doubtfully.

Rob lived in a big house on Main street, and Harry lived in the little shabby house around the corner of the alley. Rob went in to ask first, while Harry stayed with Rollo. He came out very sober.

"My mother says she can't possibly have another dog around. The house is full of pets now," he said.

Then Harry went to ask, but he, too, came back disappointed, saying: "My mother says we can't afford to feed a great big dog."

Then both boys sat silent, for how could they turn trustful Rollo away? At last Rob had a bright idea.

"I'll tell you what. I believe my mother would give me things to feed him if your mother would let him stay at your house. We could have him in partnership, you know."

Both boys raced off to ask, and both mothers laughed a little and agreed.

So Harry took Rollo home after Rob had given him a good supper. The dog slept on an old carpet in the kitchen, and the next morning Harry took him up to Rob's house again. For several days they escorted him back and forth, and then he got the partnership idea into his own wise head. How proud those boys were of their dog that sedately marched to Rob's house three times a day, and then back to Harry's. He only lingered when Nelly, Rob's little sister, coaxed him to stay and romp with her on the wide lawn. His good food made him fat, and the frequent brushings Harry gave him made his coat smooth and shining. In short, Rollo became as handsome and intelligent a dog as one would wish to own. But it is of Rollo's one great exploit that made him the hero of the neighborhood that I wish to tell you.

When Rob came home one night he was met by the dreadful news that Nelly was lost—had been gone all the afternoon. Her father and big brother Ed, together with the policemen, were searching for her. Harry was the first to notice that Rollo was gone, too, and he and Rob comforted themselves with the certainty that wise Rollo would take care of the little wanderer.

"Let's walk around the streets and call Rollo and maybe we'll find her that way," suggested Harry.

Rob only paused to run and tell his mother their plan, and then they started off together. Every little way they stopped to call and whistle, but for a long time they were unrewarded. At last they came to a street of tumble-down houses, and as they called, a faint, eager bark was heard at some distance.

"That's him, that's him," cried Rob in wild excitement.

They ran on, guided by the barks that grew louder, and there, cuddled in between two buildings, lay Nellie asleep, and faithful Rollo guarding her.

They started homeward, and, as others of the searchers saw and joined them, they formed quite a triumphal procession, with Rollo marching quite proudly in front. Nelly told her story in her own baby way. She had gone to take a little walk, and Rollo went along. He wouldn't let her look at the cars, but pulled at her dress, so she went another way. He scared some bad boys that teased her, by growling just dreadfully. Rollo could not tell his story, but they were sure from Nelly's account that he had taken faithful care.

And then, if he had been a vain fellow, the partnership dog would have been spoiled. No one needed to beg a home for him now; every one in the neighborhood wanted him. Rob's mother begged to keep him, promising him the place of honor in the house, but the boys would not give up their original idea, so to this day he belongs to Harry and Rob. He wears a silver collar, and walks the street in the dignified consciousness of good behavior. He is the playmate of all the babies about while his masters are at school, and he joins them, when they are released, to play ball or "hide and seek." But there is scarcely an end to the catalogue of his accomplishments and merits. He stands as an example of what may be done with a tramp dog by good treatment.—*Christian Standard.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

STUDY CLASSES. We are glad to know that Rev. J. L. Duncan, of Milwaukee, is prepared to conduct study classes in English Literature during the coming season. Courses in Fiction, in Emerson, Shelley, Wordsworth and Tennyson are offered. Mr. Duncan has had a large and successful experience in this work. His method and purpose are best indicated by his own words, which we find in the little circular at hand:

"These classes are designed to meet the need of people who desire to follow a systematic course of reading and to cultivate their literary taste, but who find it difficult to do so alone. There is no doubt that both of these desires are better attained and that the effort proves to be both more pleasurable when undertaken in company with others like-minded.

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"The conversational method will be adhered to—no lectures, no long speeches, no labored papers. We shall try to be thoughtful without pedantry, and to speak sincerely rather than finely."

STREATOR, ILL. The Eclectic Club organized by Rev. L. J. Duncan many years ago is still flourishing, with a membership of seventy. This year its work includes the study of George Eliot's "Mill on the Floss," Browning's "Paracelsus" and "Luria," Emerson's "Self Reliance" and "Friendship," and "The Puritans," by Arlo Bates.

GRAND RAPIDS, MICH. It is with regret that we record the purpose of Leslie W. Sprague to leave the good work he had in hand with the All Souls Church of this place to take up another good work with the First Unitarian Church at Helena, Montana. We are sorry he is going, but are glad he is taking up the work in that border land. Mr. Sprague has a large amount of the missionary spirit. There is need of a masterful presentation of an undogmatic and synthetic religion on the frontier. May his message do much towards uniting a people already sorely distracted by the clamor of sects and the rivalries of party.

SAN FRANCISCO. The Unitarian headquarters for the Pacific coast, which for many years has been located at No. 318 Post street in this city, has recently been moved to the Parrot Building, No. 825 Market street. This will also be the business office of the new field secretary, Rev. George W. Stone. He goes to the Pacific slope to till the Unitarian farm. Among the activities centering at this headquarters are The American Unitarian Association, The Pacific Unitarian Conference, The Woman's Unitarian Conference, The Unitarian Sunday School Society, The Unitarian Club of California, The William and Alice Hinckley Fund and the Pacific Unitarian. Miss Metta Curtis is the superintendent in charge.

ANN ARBOR, MICHIGAN. Unitarian Church, Rev. Joseph H. Crooker, Minister. Sunday Services for October: 7th, Dedication of the Lillie Memorial Window. 14th, The Intellectual Life. 21st, Essential Unitarian Principles. 28th, The Efficacy of Prayer.

A popular course of lectures for young people and others will be given on "The Growth of Christianity" during the month. The topics and speakers are as follows:

The World Into Which Christianity Came.....Prof. R. M. Wenley
Master and Message.....Hon. O. E. Butterfield
The Apostle Paul.....Judge W. D. Harriman
The Greek Element in Christianity.....

DES MOINES, IOWA. The last number of The Old and New contains an interesting programme for the UNITY circle of this place, which is to be continued fortnightly throughout the year. It consists of a biographical study of some eighteen master-spirits in American literature and life, including such names as Dr. Howe, Horace Mann, Margaret Fuller, Louis Agassiz, Holmes, Longfellow, Hawthorne, Lucretia Motte, Emerson, Parker and Channing. The whole list is included under the term "Representative Unitarians." This is trying to make a term that connotes but a segment of the circle stand for the whole circle. The label will not stick on these great men. Only three of the list were ministers. Each of these men, either from choice or from necessity, found the label inadequate in life. There will be great refreshment found in the study of these men, but if honestly studied, as they doubtless will be, they will contribute but little either to Unitarian pride and complacency or denominational propaganda. They are bigger than any denominational name. The ministry of their lives was in the interest of a universality represented by no protestant sect, no Christian profession. They belonged to humanity. They were conscious members of the church universal.

Foreign Notes.

ILLITERATES IN EUROPE.—A monthly sheet published by Harteleben of Vienna and entitled *Revue de Geographic et Statistique*, divides the nations of Europe into three classes according to the number of illiterate recruits and newly married couples who cannot sign their names. The highest class is made up of the protestant peoples from the Finlanders to the Vaudois or Waldenses of Piedmont. In the middle class are the Latin and Catholic races, while the lowest comprises the Slavs and Roumanians, adherents of the Greek faith. In the first class the proportion of illiterates is from 1 to 10 per cent; in the second from 30 to 60 per cent; in the third from 60 to 90 per cent. The Turks rank the lowest of all.—*Le Signal (Geneva)*.

THE ALLIANCE FRANCAISE.—This organization, which has for its object the propagation of the French language and literature in the colonies and in foreign countries, has been for some years actively represented in Chicago, classes being organized and instruction given in various parts of the city. According to *Le Signal* the alliance, organized some fifteen years ago, now numbers 35,000 members and has an income of 300,000 francs ($60,000). It has already 145 committees or branches in France and 126 outside. According to the latest reports the French language is used now by 50,000,000 of people, and comes after Russian, German, and above all English. In the last century it ranked only after Russian, and in the time of Louis XIV, second to none. Here, as in many other respects, France feels the need of special efforts not to lose her old prestige and supremacy.

MODEL SWITZERLAND.—Mr. Yves Guyot is a warm admirer of Switzerland. To the taunt of some of his political opponents that he would like to make France another Switzerland he frankly replies: "Certainly, for I continue to hold up as an example a country whose people have reduced to the minimum the burden of personal military service; a country that has a relatively low tax rate per capita, and a foreign trade greater per individual than any other country; that has complete security in regard to its political institutions, and is in no danger of ever being drawn by its rulers into any such foreign adventure as we were dragged into by Napoleon III or as the Nationalists would drag us into today. I not only admit, I proclaim that I wish there might be a party in France taking Switzerland as its model."

POSTAL CONVENIENCES.—*Le Signal* of Geneva learns with satisfaction that the federal postal and financial department is studying on the spot the working of the German and Austrian systems of postal checks and notes, with a view to applying them in Switzerland. It suggests that in the same connection the Italian system might well be included in the investigation. In that country one can make a deposit at one postoffice and then draw upon this deposit at any other postoffice in the kingdom, the depositors being provided with a little book showing the amount of his deposit and the various sums withdrawn. Switzerland already goes ahead of many countries in the conveniences its postal department offers the public. It has long accommodated the pedestrian traveler by enabling him to send his grip or other impedimenta from place to place by post. Should it in future act as his banker also, providing him practically with a letter of credit on which he can draw even in the most out-of-the-way hamlet, it would seem that there was little left in its line to be desired. In view of Hawaiian postal savings banks and Italian postal letters of credit, it is evident that our own postal department has yet some very practical fields of public service to develop.

M. E H.

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